

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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For the Reformer.

INQUIRY AWAKENED.

"Means have no merit, if our end amiss. Great ill is an achievement of great powers: plain sense but rarely leads us far astray."—*Young's Night Thoughts*.

The path of truth is a plain path, accessible to all: but the path of error, (like that of a serpent) is intricate and deceptive, and requires the greatest scrutiny in order to trace its windings. It is one of the characteristic marks of truth to be unsuspicious, of which, error not unfrequently takes advantage, in order to promote itself; and we are not left without evidence to prove, that in consequence thereof, even virtue itself has been made subservient to vice, truth to error, and the spirit of liberty to the principle of slavery. In fact all history and observation bear ample testimony that tyranny of every grade, whether civil or ecclesiastical, is in the first place acquired by assuming to itself some pleasing form, by which it may the better accommodate the prejudices, and at the same time enlist the zeal of its unsuspecting victims, who, in their attachment to this *pleasing form*, forget to look behind it to the substance which it conceals, until their zeal has accomplished all the purposes of tyranny, and then they find to their sorrow, that they have pursued the shadow for the substance, and the *pleasing form* being removed they discover a monster which indeed they abhor, but to which, alas! they are compelled to bow.

The bold advances of a worldly-minded clergy, have justly awakened a spirit of inquiry in this free and happy country, into the nature and tendency of many institutions, which, un-

der a *pleasing form*, (that of religion) have been unsuspectingly permitted to grow and thrive, until they have acquired such strength and become so extensive as to assume to themselves the right of *driving out of circulation* even every book that will oppose them. It is much to be lamented that mankind in general are prone to look more to the conduct of professing christians for the truth of christianity than to seek after its evidences. Hence it is that in proportion as a corrupt clergy promote themselves while attempting to promote piety, unbelievers in the truth of christianity increase and multiply, and even christianity itself, becomes in the eyes of many, contemptible. It is, nevertheless, a fact which can easily be substantiated, that the monied schemes of the clergy are no less repugnant to the spirit of true christianity than to the rights of man, and as they tend to oppose the latter, so likewise they tend to defeat the effects of the former.

It is not my object to enter into a formal defence of christianity. The evidences of its truth must be sought after, if they are found, and I am convinced that all who sincerely (not speculatively) desire to find will seek, and if they seek, I entertain no fear as to the result. My object is to trace the serpent through some of his windings, and to show to an inquiring and yet free people, the character of the foe which assails their liberties. But the bare mention of its name will supersede the necessity of detailing its characteristic marks. Its mode and form of attack have been uniform in every age and in every country where it has presented itself. Secret combinations, false pretences, and artful stratagems have

ever been the weapons with which *Priestcraft* has attacked its unsuspecting victims, if indeed that may be called an attack, which savors more of seduction than of assault.

The character of an enemy and the mode of his attack, are most important to be known: for if we prepare to meet an enemy in open combat, who was never known to enter the open field unless with captives fastened to his chariot wheels, all our preparations for open combat will avail us nothing. We must search his lurking places, and keep a close look-out for his spies, who watch our movements and try to misdirect our aims. It is not at all necessary that we who yet live under a constitution which guarantees to every man the liberty of conscience, should resort to hostilities; it is only for us to guard that constitution against the advances of an artful and intriguing foe. And this can best be done by our observing, in the first place, that the peculiar interests of the clergy are at the bottom of all their efforts; and in the next place, that they try to lull our suspicions by asserting there is no need for alarm—that clerical supremacy can never take place in a country where there exists so many different sects. In this mode of manoeuvring, we may discover symptoms of crafty generalship, but a people who have so great a boon at stake as civil and religious liberty, should not be caught by craft. In the present order of things, we all know that wealth has an advantage over poverty; that influence can supplant merit; and that power may defeat right. Let us now hear what Dr. Ely says:

“Two-thirds of the colleges, theological seminaries, and other academic institutions in this country, are under the control of Presbyterians. The Congregational churches of New England, and the Presbyterian church together, have the charge of more than *three-fourths* of all these fountains of literary influence.

“Baptist and Methodist churches in the United States, contain not far from 1,500,000 people in each; but they are compa-

ratively poor, and contain a larger proportion of slaves than other denominations.

“Our ministers in the state of New York alone, are 448; and all the Protestant Episcopal ministers of all grades, in the United States, do not exceed, according to their own estimation, 507. In one synod, that of Albany, we have 206 ministers, and in the state of New York, 25 presbyteries. In Pennsylvania we have 317 churches, and 194 ministers. Four out of our *sixteen* synods contain 532 ministers.

Thus, while he counts his numbers, and calculates the wealth and influence of this *aspiring sect*, in order to stimulate their zeal for renewed efforts, he finds it to his interest to lull the suspicions of opposers, by stating, in the American Sentinel, the following:

“But is it to be credited, that any people in their sober senses are really alarmed? Yes! Some good people are afraid of the *Presbyterians*, and think they are the people to be established in their religion by the state! Yet the *Methodists* claim to be more numerous than the Presbyterians; and the *Baptists* claim to be more numerous; and the *Congregationalists* are nearly a match for the Presbyterians; and the *Romanists*, *Episcopalians* and *Quakers* united, might nearly counterpoise these aspiring Presbyterians.”

Is there indeed no cause for alarm when we see a sect, which, according to its own reports, has so great an advantage over others, trying to prevail on the general government to grant it the stepping stone to supremacy? and which has prevailed on great numbers belonging to other sects to add their influence? Once let the general government grant the desire of this sect, and the community will soon find out that influence and wealth can overrule merit and poverty.

A FRIEND TO ALL.

STRIDES OF PRIESTCRAFT.

Previously to the delivery of a late lecture in this city, the following remarks were made by Robert Dale Owen, of New York, in reference to the strides which priestcraft is now making in this country.

We copy from the *Mechanics' Free Press* of October 3.

"Will you tell me there is no danger? Look abroad on the signs of the times and see. Have you forgotten the (celebrated, must I call it) Church and State Oration of the 4th of July, when Presbyterianism so clumsily disclosed her plans before the prudent time? Are you ignorant of the encroachments that are daily made on your rights as citizens, and your liberties as men? Do you know that the special Marshals of New York are permitted, nay, enjoined by law, to enter, on the first day of the week, the private dwellings of any citizen, at will, there to discover whether he is engaged in worldly business; and if he is, to summon him before a court of justice, and there to fine him?"

"I might speak of that which is nearer your own doors. It was but last Saturday evening, that a Presbyterian clergyman of your city—one who is notorious enough, if the weekly retailing of abuse can bestow notoriety—and one who is not behind his compeers in ambition, however deficient he may have proved himself in worldly wisdom—it is but last Saturday, I say, that he, from the pulpit, in the ears of his congregation, declared that '*it ought to be permitted to take a man by the skirts of his coat, and thus convey him into church, if he could not otherwise be persuaded to enter.*'"

"Do we not see whither all this leads? Does it threaten no danger? No danger for our own liberties? No danger, more especially, for the liberties of our children? Even in such impotent strivings after authority, we may read what would be the ruling spirit of the age, if they who so flagrantly betray the wish, had the power also."

SABBATH LAWS.

[From the *Mechanics' Free Press*.]

A **LAWFUL OUTRAGE**—On the Sunday preceding the 4th of July, an occurrence took place in my neighbourhood of a singular nature.

A labouring man who is employed a few miles below the city, at farming, returned on Saturday evening to pass the Sunday with his family, as his custom was. In the night the rain fell in torrents, filling every cavity with water that it had access to. In the morning the family found themselves shut in by a pond of water that had collected in the passage to the street, which passage is enclosed on both sides by high board fences, so that there was no passing to the street except through the water. However the wife forded the pond and procured bread and milk at the risk of her health. The man, on complaint of his wife, went out to examine the obstruction—not liking to have the communication cut off from the street, or subject himself and family to wade the pond, got an instrument and knocked off as many boards near the house as would enable them to pass into the next yard, and through it to the street, upon dry ground. Before the offender could get off on Monday morning to his work, one of his over zealous neighbours had him apprehended, and brought before a magistrate, and fined for "*Sabbath Breaking*," according to law.

Now, gentle reader, what do you think the law required of the labouring man for the offence, after the complainant had relinquished his part of the fine? Five dollars and fifty cents, cost included! being within fifty cents of a whole week's wages—and no part of the fine was relinquished until one of the neighbours cried shame on it. If this is one of the mild and merciful laws of this magnanimous Republic, I wish it abolished and another made, more agreeable to the spirit of our national constitution.

[The Philadelphia *Ariel*, in referring to this case, says:]

"We have no manner of doubt but this infamous tale is strictly true; and all that we regret is that the names of the parties were not held up to the merited execration of the public. There

are enough men in this community whose views of right and wrong have been sufficiently distorted by the sectarian mania of the day, to institute a legal process for violation of the Sabbath, upon no better grounds than those above stated. If the public press possessed the independence it ought to—or rather if the community would only sustain its conductors in the exposure of such outrageous intolerance, in all its minute deformities, a different temper would be soon evinced among the religious partisans of the day, and a wholesome spirit of freedom at once diffused abroad. We can relate an instance, somewhat parallel with the above, and of recent occurrence in a neighbouring county. A very respectable member of the society of Friends, having nearly all his crop of hay cut and ready for hauling in, perceived, one Sunday, that a storm was coming up, got all his hands to work at hauling the hay home. A day or two afterwards, an information was laid against him for violation of the Sabbath, and he was summoned to appear before a magistrate to answer the charge. The fact admitting of no dispute, he was fined in the usual sum, with costs of prosecution—all of which he paid. The Justice had charged extortionate fees, and was sued for the same. When the case came before Court, it was proved that illegal fees had been received. It came out, also, that he was no Justice at all! He had never been sworn in according to law—consequently, no verdict of damages could be recorded against him, because, being no Justice of the Peace, he might take whatever fees any one pleased to give him. To make this case more monstrous, it has since been ascertained that this mock Justice actually hired a man to inform against the farmer for hauling in his hay on Sunday! We have been told, moreover, that an association has been formed in that vicinity, to prosecute any man who, under any case whatever, should haul in his harvest, or any part of it on a Sunday.

The names of all the individuals concerned in this transaction, have been published in our daily papers, and are no doubt known to most of our readers. Any comment of ours is unnecessary, as any man who is able to read this, is competent to form an opinion as to the deep detestation in which the transaction deserves to be viewed."

Remarks by Ed. Reformer.

We are well acquainted with the person fined, as stated above, and a more worthy and upright man, we presume, cannot be found in the country. He is a member of the Society of Friends, and resides but a few miles from Newtown, Bucks County. The individual who entered the complaint against him, we understand, was a young man preparing for the ministry in the Theological Seminary at Princeton, N. J. who, at the time, was on a visit to the neighbourhood, and held a meeting at the house of this pretended Justice. The young student for the ministry in all probability, wanted some money, and one half of the fine, according to law, would fall to his share.—The reputed justice, no doubt, was equally anxious for fees; and to make a profitable job of it, charged more than the law allows. So much for the piety and honesty of those, who, like the Pharisees of old, have so much to say about the observance of the Sabbath, and desire its enforcement by civil pains and penalties. Every farmer knows when hay is all ready for gathering in that a heavy shower of rain on it will almost ruin it; and whether the farmer or the justice and the young priest performed the best work, our readers can decide.

We have in this, and some other cases that might be mentioned, a small specimen of church and state, or of magistrate and priest united; and whether it is consistent with the principles of religious liberty and a free government, to aid such an unjust and oppressive union, and its infringement on the rights of conscience, by legal enactments, is an important inquiry,

which we hope for the honor of our country and the benefit of christianity, at some future period, will be better examined into than it appears to have been, at the time when some of the laws at present existing in most of the states, were framed. Against the strong arm of the law there is no redress, especially when priest and magistrate unite to punish under its sanctions; and therefore the greatest care is needed in making laws affecting the rights of conscience and our rights as individuals.

Many acts of great injustice and oppression have been perpetrated under what are termed "Sabbath Laws," now in force in this and in most of the other states of the Union. Some time ago, a coloured man in this city, was fined four dollars for simply blacking a man's boots on the first day of the week, though they were blacked for a person to "attend church." Being unable to pay the fine, he was sent to jail for a week or more. Within the last year, a man was called up before the Mayor of this city, because his window shutters were not closed on Sunday, and some store articles within were to be seen from the street, though light was needed for a pass way which led from the front to the dwelling part of the house. He was severely reprimanded, and threatened with a fine of four dollars for every time his window shutters were left unclosed; and the constables were charged to attend to the case. In another instance, a few years since, a poor woman was fined, at the instigation of a thorough-going Presbyterian school teacher, but a few squares from the editor's residence, for cleaning off the pavement before the door on Sunday, although, from an accident which occurred on that day, it was indispensibly necessary for the convenience of foot passengers.

Admitting that it were enjoined in the gospel to observe Sunday, as a Sabbath, what propriety is there for the civil government to enforce its ob-

servance by pains and penalties, any more than numerous other of the most positive and indisputable requirements contained in the gospel? Such, for instance, as, owe no man any thing but love; do unto others as we would others should do unto us; speak every man truth with his neighbour; love our enemies and do good to those that hate us; in going out to preach the gospel, to take neither money nor scrip, and to preach the gospel freely without pay. None of our legislatures have thought it their place to enforce any of these requirements by pains and penalties, though of much greater consequence, and far more injurious to the happiness and welfare of society than observing a particular day. They have left these duties to be enforced by instruction and example, by the pulpit and the press.

Why then not leave the keeping of the first day of the week to be enforced by the same means? Why undertake to legislate upon a matter belonging to religion, and a concern which lies between a man and his maker, in respect to the observance of a particular day only, enacting a penalty for not observing it, while all other things of a religious nature are wholly unattended to, or left without any such incongruous enforcement? In this there is a very great inconsistency.

Besides, it is well known, that there are many who can find no requirement any where in the New Testament for keeping a Sabbath, under the gospel, and fully believe that the obligation to keep a Sabbath ceased with the Mosaic dispensation. They are confirmed in this belief by the words of the Apostle Paul, *Col. ii. 16, 17.* "*Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ.*" Hence, to legislate and make laws upon a disputed point of religious obligation, is attempting to enforce a particular religious faith, by

means of pains and penalties. It is, to all intents and purposes, an infringement of the rights of conscience, for it is determining a point of duty in a matter exclusively between a man and his Maker, as much as any other religious obligation whatever. This is a most singular feature, and quite an anomaly in a government, professing like ours, to have nothing to do in determining and enforcing particular religious tenets, or in regulating matters of faith; and the sooner such an inconsistent procedure is corrected or abandoned, the better it will be for the cause of religion—for true religion can never be promoted by legislating on its concerns, or attempting to support it by secular authority, and with pains and penalties. There is just as much propriety in legislating upon, determining and enforcing any and every other religious tenet, obligation or duty, by the civil authority, and securing it by penalties, as the one now under consideration.

It is through the principles inculcated by the clergy that the civil government, has made such enactments as now exist in this country, for coercing people to an observance of a particular day as a Sabbath, and it is the interest solely of the clergy, that will now induce them to exert all their influence to have those coercive measures not only continued, but extended. But by what rule of reason or consistency can it be shown that the religious sentiments of the community, with respect to the duty or obligation of keeping a Sabbath, should not stand on the same footing as the sentiments of people with respect to Calvinism, Armenianism, or Unitarianism. The legislature of this state, or of the United States, might with as much propriety, and just as much consistency decide with respect to the correctness of one or the other of these sentiments, and enjoin a compliance thereto by legal penalties, as decide upon the obligation to keep a Sabbath, and enact a penalty for non-compliance. It being

a religious observance, with respect to which different views are entertained by conscientious and upright individuals, not only in regard to the day to be observed, but in regard to the duty of observing any particular day whatever as sacred under the gospel—the particular day to be kept as well as the observance itself, ought to have been left to the conscientious convictions and sense of duty of each individual—since each for himself is accountable to his Maker for his conduct with respect to this as well as every other obligation or duty, exclusively of a religious nature.

We shall conclude this subject of legal coercion and individual accountability, by a few extracts from distinguished individuals.

General Washington, in reply to an address from the Society of Friends, dated Philadelphia, 3d of 10th month, 1789, says:

“Government being among other purposes, instituted to protect the persons and consciences of men from oppression, it certainly is the duty of rulers not only to abstain from it themselves, but according to their stations, to prevent it in others.

“The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their blessings, but also of their rights—while men perform their social duties faithfully, they do all that society or the state can with propriety expect or demand, and remain responsible only to their Maker, for the religion or mode of faith which they may prefer or profess.”

The amiable and pious Archbishop Fenelon, makes the following remarks:

“No human power can force the impenetrable bulwarks of the liberty of the heart. Force never can persuade men; it only makes hypocrites of them. When kings interfere with religion, instead of protecting it they enslave it. Grant, therefore, to every one civil liberty, not in approving every thing, as if every thing were indifferent, but by enduring patiently whatever God permits, and by endeavouring to win men back by the mildness of persuasion.”

The following paragraph is taken

from *Robinson's Ecclesiastical Researches*."

"TOLERATION.—There is only one class of men in the world who deserve no toleration, and they are those of any denomination who will tolerate none but themselves."

[From a Boston Paper.]

WHAT IS GOING ON.

Reader, do you know what is going on? When Congress last winter wisely rejected the petitions for stopping the Sunday Mails, you said to yourself, "this glorious result will put the matter to rest. We shall hear no more about it. The clergy surely will not have the hardihood to bring up again a matter on which Congress so fully expressed their opinion." I wish you were right, reader, but you are wrong. We say positively, you are wrong.—The Church-and-State party at this very moment have agents in their employ, travelling the United States in all directions, to make interest in favor of the project of stopping the mail, which is to be brought up again before Congress at its next session, unless the petitions shall be at once thrown under the table. In proof of what we say, we ask you to look at the late meeting of the New Hampshire General Association. The Rev. Dr. Proudfit, who is one of these travelling agents, was there, and introduced the following resolutions:—

Resolved, That it be recommended to the churches connected with this Association to renew their memorials to the Hon. the Congress of the United States, at the approaching session, praying them to suspend the transportation of the mail on that sacred day.

Resolved, That it be recommended to the Delegates from other States to promote this object in the churches and States to which they respectively belong.

These resolutions passed unanimously. Thus, you see, if this recommendation be complied with, all the orthodox churches in New Hampshire will petition Congress to stop the mail on the first day. The same or similar re-

solutions have been passed in other States, but to use the words of the very party engaged in these things, they judged it not expedient or prudent to publish the resolutions in the minutes of their proceedings. They feared they should provoke opposition; and while they meant to keep the people in ignorance of what they were doing, they still meant to pursue underhand the black design; and hence, therefore, passed the resolutions, which they have circulated among their own party, but have kept from the eye of the public. The onset is to be made upon Congress "at the approaching session."

Why are no efforts making to counteract the effect of these petitions.

[Trumpet and Magazine.]

The New Hampshire General Association of ministers, passed also the following resolution:—

Resolved, That a committee of three be appointed to recommend measures to be adopted to promote a revival of religion.

Are modern revivals of religion then, the work of men, and can they be got up and promoted by certain measures such as men shall adopt. If they be the work of men, they will only promote the ambition, pride, and glory of men, while they will be an injury to the morals of society, and a dishonor to the cause of christianity. A revival of religion being the work of God, will produce a very different effect.

The following extracts, from *Zion's Advocate*, a Baptist Missionary paper, printed at Portland, Maine, will serve to show (contrary, no doubt, to the intentions of the writer) that those termed "Revival Preachers," are not always sent of God. In an article, the design of which is to show that "*we cannot always determine upon the true character of preachers from the effect produced by their preaching*," the writer says:—

"While they are instrumental in promoting revivals of religion, there may be at the same time such gross exceptions in

their system of faith, or in their practice, or in both, as to give those least acquainted with them, strong suspicions of their piety."

Farther: Speaking of a preacher a part of the time in the writer's neighbourhood, he says:

"He came to my house one Saturday night, so intoxicated that he could not walk straight. Judge of my feelings, when following him to the place of worship the next day. But strange to tell, his preaching had an effect upon my mind, and upon the minds of some others, that I concluded that what I had seen the day before, must have resulted from some combination of circumstances, which might exonerate him from blame. But, alas! it was not so. * * * * *

Another who has fallen as low by another sin, has confessed it to be a fact that he was living in the allowed practice of secret and gross sins, while a revival was going on under his preaching."

The editor of the *Christian Intelligencer*, after copying the above, adds: "We could detail a whole chapter of such facts within our knowledge; but were we to do so, we should be adjudged slanderers."

DESCRIPTION OF THE TIMES.

[From the *Evangelical Magazine*.]

Amidst the portentous events which are thickening around us, menacing the destruction of our civil and religious liberties, it is encouraging to find *one* among the professed orthodox clergy, who is honest enough, and has the requisite independence, to sound the tocsin of alarm, and point out the errors and dangers of the present popular exertions. The following are extracts from a work of *Robert Reid*, A. M. an orthodox preacher of Erie, Pa. published last year, entitled, "*The Seven last Plagues*." In his dissertation on the 7th chapter of Daniel, he adverts to the method of the teaching of Christ, and compares it with the present mode of instruction.

"But," says he, "in this generation, which is no less sinful and degenerate, the *convert-makers* are exceedingly successful. It has, in fact, become a mere mechanical business—

a work of art—but while they trumpet forth their own praises, and exhibit the evidences of their victory over the kingdom of Satan, there is too much reason to fear, that, like the converts of the Pharisees, they are made two fold more the children of hell." * * *

"The numerous proclamations concerning religious revivals, the immense success of missionary labors, the great good which has been and is doing by Tract Societies, &c. &c. are the great words which the horn speaks in this part of the christian world. It speaks always in such a manner as to gratify the natural pride of the heart, and by this it may be always known and distinguished from the still small voice of the gospel. But its great words work its own ruin, and the ruin of all the present plans for the propagation of Christianity. These are not new inventions. The Protestant world has followed the footsteps of the Church of Rome! Their plans and their works are of the same nature with her corruptions, and when Babylon shall fall they must all fall together." * * *

"When they look around them, and find so much apparent harmony, and so much charity among the different religious sects, which were formerly hostile to each other; when they see them all uniting, and combining their exertions for the circulation of the Scriptures, and for many other laudable and benevolent objects; and hear them reporting how God has blessed their endeavors beyond their most sanguine expectations; to say that these are the great words which the horn spake, and for which the beast shall be slain, &c. seems to argue not only a total want of charity, but a degree of prejudice and perverseness, which render a man totally unfit for society. Often has the writer of these remarks had his heart tortured by such reflections. It gives him pain at the present moment to say, that these splendid appearances have little reality in them, that the charity of this age is founded on a want of regard for truth, that the

present exertions for the promotion of the gospel, when traced to their source, will generally be found to proceed from a selfish desire of promoting the influence of their particular sects; and in fact, that every work they engage in, however laudable and benevolent it may be in its nature, is soon contaminated and corrupted by passing through their hands.

"It will no doubt be objected, that such observations are calculated to injure the cause of religion, to weaken the efforts of the charitable and zealous, and to unnerve the arm of benevolent exertions. What will become of our Bible institutions, of our Missionary and Tract Societies, and of all the plans which have been formed for the propagation of the gospel, if the world should suspect their charity had been abused, and their gifts, which they have so liberally bestowed for the support of the Redeemer's kingdom, transferred to the kingdom of the beast?—We answer, it is time that the truth should be generally known; and that the attention of mankind should be called to the motives, the means, and the objects of their benevolence. It is long since 'pious frauds' were invented. These contrivances were practised, and even defended by many of those characters who are called the fathers of the church. They thought it no harm, but a duty, to use means for the propagation of the gospel, which they would have condemned as mean and dishonest, if they had found others using them for other purposes. Those who read and study the history of the third, fourth, and fifth centuries, which are generally supposed to be the purest ages of the church, will be at no loss to understand how 'the Man of Sin' had the way opened for him to enter the temple of God; and to place his throne hard by the throne of the Most High. It was by means of the same *pious frauds* which are now practised so extensively in the churches, that hundreds of petty anti-christs arose; and when their ambitious claims came

into collision, the church was thrown into a flame, and it was thought better to have one infallible judge, than an hundred judges who all pretended to infallibility, and whose decisions frequently ran in direct contradiction, the one to the other. Thus the little horn whose looks were more stout than his fellows, became the supreme arbiter, and his voice was the law."

For the Reformer.

[Communicated from a Baptist preacher at the south.]

Prophecy of the Apostle Paul.

"Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they that creep into houses, and lead captive silly women," &c. 2d Timothy, iii. 5, 6.

The Apostle Paul, in the beginning of the above chapter, informs Timothy, his spiritual son, that in the last days, or future ages of the church, *perilous times should come*; and then, in the three next verses, describes the principles of the people of those times. In the fifth verse he speaks of their outward appearance, viz. "*having a form of godliness*"—having, no doubt, such a resemblance or show of godliness, as to be taken even by thousands of christians for very godly men, but still being destitute of the power of godliness, which consists in love to God and man; in visiting the fatherless, the widow, and the afflicted; and doing to others as we would others should do unto us. In the 6th verse we have a further description of these men of the latter days, whose godliness is but a form, and of the conduct they should pursue. "*Of this sort,*" says the Apostle, "*are they which creep into houses, and lead captive silly women,*" &c. Now we know that the common acceptation of the word *creep*, means to move along in a low, unperceived manner; and when applied in a spiritual sense, means in a low, subtle, underhand way to do things. The Apostle says *they shall creep into houses*—he does not tell us whether

they shall be meeting-houses, private houses, or public houses—that is left for us to apply in the accomplishment of the prophecy. But as they were religious persons he was speaking of, it is most fit perhaps we should apply it to meeting-houses, or houses where people meet together for religious purposes. And what should they do when they had thus crept into these houses for divine worship? We are very plainly told they should “lead captive silly women,” &c. But to what project or scheme they should lead them to, the Apostle does not say—hence that also is to be found out at the fulfilling of the prophecy.

In reading this prophecy of the Apostle, I could not but be struck at the exact agreement of the description given, with the conduct of some modern missionaries—having on the form of godly, zealous ministers, entering meeting-houses with subtle private designs of getting money instead of benefiting the souls of the people; and preaching missionary sermons instead of the gospel; saying any thing and every thing which they conceived would induce the people to give them money—going down, moreover, from their pulpits among the ladies, with their fine words and promises, getting them to form Missionary, Tract, and other Societies, to raise money, and exciting their pride and vanity by making them Presidents, Vice-Presidents, Directors, Recording Secretaries, Corresponding Secretaries, Treasurers, &c. By these means they have led and are leading *captive* thousands of silly women, and cause them to use their utmost exertions to raise money for the various schemes, ostensibly for promoting religion, while they are total strangers to all true religion themselves, and bring the greatest dishonour on that holy cause. For all they learn from these missionary leaders and teachers is about missions, and missionary societies, &c. and hence they are “never able to come to the knowledge of the truth,” or of themselves,

or to a saving acquaintance with Jesus Christ.

Now, I have searched Church History from the time of the Apostles to the present day, but can find no period when the foregoing prophecy of the Apostle Paul will so fitly apply as to the proceedings and doings now going on in the professing religious world. I thought first it might perhaps be applicable to the Nuns in the Catholic church; but when I came to examine I found there was not an agreement, as these women had no leaders, or at least such as the prophecy describes. And I am fully of the opinion that there are no events in the history of the Church down, which will so exactly correspond with the prophecy as the missionary proceedings of the present day, in which teachers of religion, so called, exert all their art and ingenuity to captivate the minds of women, and induce them to form innumerable societies, and to make the greatest exertions to raise money professedly to spread that gospel which was to be preached freely without the aid of money. Notice, also, that this leading women captive was to take place “*in the last days*,” and consequently cannot be supposed to have been fulfilled at any very distant period. Whoever chooses may make the application in all its parts, and if there be any who cannot make out the fulfilment of this prophecy in any past events of the Church, nor in the transactions of the present time, they must of course look forward to some future period for its accomplishment—but I think they will never see such an accurate fulfilment thereof, as in the things that are now going on in the professedly religious world. The Apostle and author of this prophecy, moreover, tells us that as Jannes and Jambres withstood Moses, so also these *creepers into houses*, and leaders of women captive, should “resist the truth.” And how do missionary teachers and leaders resist by their conduct and proceedings, the example and precepts of Christ and the Apostles.

ties, in raising money by all manner of arts and schemes, under pretence of promoting religion, as if the gift of God might be purchased with money. But all these anti-christian schemes and practices shall at length be brought to nought; for the Apostle assures us they shall proceed no further than to a certain extent; "*for their folly,*" he adds, "*shall be manifest unto all men;*" as that of Jannes and Jambres also was, and as all the inventions, works, and doings of corrupt men in matters pertaining to religion, in the end ever have been. C. H.

[From the *Trumpet and Magazine*.]

MONEY—NOT BIBLES.

It will be remembered, that a few weeks since, we published from the "*Yeoman's Gazette*," printed in Concord, Mass. an article communicating the information, that an Agent of the American Bible Society, who was soliciting *cash* in that town, refused a donation of new and neatly printed Bibles. From this we inferred the fact, that the object of these Agents is not to distribute the Scriptures, but to amass wealth in behalf of the parent institution. It was reported, on the appearance of this article in our columns, notwithstanding we gave it on the credit of another paper, that it was a sheer lie, which we had fabricated to bring the Bible Society into disrepute. This was tacitly confessing, that were the article true which we published, the inference we drew was justifiable. The matter is now set at rest by the acknowledgement of Mr. Gould, the Agent who refused the Bibles. He assigns as his reason for refusing them, (and we give his own words) that "it was not *the object* of his visit to Massachusetts *to distribute the Holy Scriptures*, but *to collect funds* to sustain the American Bible Society in their special exertions to introduce the sacred volume into all the destitute families in the United States." The fact, then, is acknowledged: this Agent did refuse the Bibles, and avowed his de-

termination to receive nothing but Cash. We say, if the sole object of the Bible Society is to distribute the Bible, a donation in Bibles is more favourable to their object than a donation in Cash. The latter is what they wish, and the latter is what they get, and the latter is what they will continue to get, until the people are more careful to know to what use their money will be applied. The editor of the *Yeoman's Gazette*, intimates that this Agent receives "20 or 30 per cent on all cash collected," and that such "moderate per centage" does not "constitute his sole salary for his arduous labours." If this be true, the reason is obvious why he would not receive the Bibles, and why he wished to turn them off on to some other society.

NEW WORK TO BE PUBLISHED.

The following *notification* lately appeared in the *Richmond Enquirer* and the *Whig*, both printed at Richmond, Va. as well as in several other of the Virginia papers. As the subjects alluded to in the notification, may engage the attention of the Convention now sitting at Richmond to *revise and amend the constitution of Virginia*, and may also have an important bearing on some of the transactions of that body, we deem it proper to give the entire article in our columns for the information of our readers. Very few of the papers in these parts, or to the eastward, have so much as even hinted at the work proposed, and we can account for it only from the circumstance of their being spell-bound and fettered by the influence and growing strides of priestcraft.

[From the *Richmond Enquirer*.]

*A Work soon to be published, entitled, PRIESTCRAFT IN DISGUISE; In a series of Discourses, moral, philosophical, and theological. Dedicated to the Rt. Rev. Bishop *****—a truly pious, benevolent, and meek Divine. By a Native American.*

In which the author will pledge himself to prove, to all (but interested priests, superstitious enthusiasts, duped bigots, and *Idolatrous Priest-wor-*

shippers) that there is at this time, a deep and artful design, long since laid, and now going on, to bring about a union of Church and State in these United States—to revive and renew the *Puritan Blue Laws* of former times—to *Jonathanise* this happy land, and bring it under a system of Church government, tending to promote hypocrisy, weakness, and a blind devotion to usurping *Spiritual Rulers*, which must end in the total overthrow of civil liberty, and an entire destruction of the rights of conscience, and the free exercise of religious opinions, and *such moral actions* as do not square with the arbitrary laws and dictates of such *spiritual government and rulers*.

The work will be divided and classed under the seven general and following heads:—

1st. Discourse—The rise and progress of Priestcraft throughout the world.

2d & 3d. The various and self-created Societies and other stratagems to beget revenues—to blind, deceive, and gull the weak and timid into a surrender of themselves to an entire clerical guardianship, and a tame submission to a *pure and perfectly holy ecclesiastical reign*.

4th & 5th. The many perversions and false interpretations of the Scriptures, to bewilder and confound the common senses of as many as possible, so as to bring about a *majority of superstitious idolatrous priest-worshippers*—the only possible means of success in “a population holding the right of free suffrage,” as *accidentally expressed* by one of the leaders of the scheme, as will be shown.

6th & 7th. The true interpretation and right meaning of the Scriptures themselves, as it is believed they were understood, and intended to be taught and practised upon, by the truly humble, meek, and lowly Jesus; so entirely different from the ostentatious show, and usurped worldly strength and power of modern professors and pretenders—the only possible antidote and

complete corrective to such nefarious designs and all their ultimate evils.

The work will first be issued in six or seven pamphlets, of about one hundred pages each, all of the same size, to enable those who choose to preserve the whole, to have them bound together in one or two volumes.

The Introductory Address will be published in such other newspapers as are open to a free, impartial and unbiased discussion of such important and interesting matters and subjects as the work will contain, and will give a more clear and full view of the character and objects of the whole.

The Introductory Address will be published during the sitting of the Convention, in co-operation with that enlightened body of patriots and statesmen, who, no doubt, will guard us against any insidious and masked design creeping into the new Constitution, that may subject us, at some future day, to be priest-ridden.

The author of this work does not object to—nay, he is an advocate for, the extension of the right of suffrage beyond the present rule—believing that every free man who contributes to the support of government, and is bound to defend the country, has a right to *some share* in making the laws to govern himself. But he is alarmed at the next great and leading pretension and claim of the basing of representation *entirely and solely* on free white population!

He will show and prove most clearly, that this would give a clear and decided preponderance to priestcraft and the “*Holy Alliance*” of ecclesiastical and governmental controul—exactly what the Reverend D. D. of Boston, one of the leaders of the scheme (alluded to) means in complaining of the “population who hold the right of suffrage.”

This radical and constitutional reform, so long, so arduously, and so anxiously sought after, it will be shown, has an awful and alarming *fundamental squinting* (from an eye

concealed and blind to open view) towards another most important subject.

Grant an *unlimited right of suffrage*, and base the representation on free white population *alone*, and what may not be the dread consequences to the eleven important slave-holding states, (which *nearly surround all the rest*) when the majorities shall thus be constitutionally and permanently fixed, and the other radical and *purifying process* of some of the *self-created religious societies* may be effectually applied?

May not all the remaining slave-holding states be compelled to follow the imposing example of the influential "*Old Dominion?*" And what will be the situation then, even of the non-slave-holding states, thus surrounded by a desperate, wanton, and perhaps suddenly and entirely loosened black population? And what the consequent and fearful situation of the whole Union, with such a mixed and rapidly increasing internal enemy?

Such a day may possibly arrive, and here we may look with vain and hopeless regrets, and without relief, for the foundation of all its woful consequences! But more of this threatening final ruin and its preliminary approaches, hereafter, in the body of the work.

All editors who publish this Notice, and the Introductory Address, when it comes out, will receive for their trouble, a copy of each pamphlet as it issues from the press: but the copy-right will be secured to those who originally print the work, to defray expenses, by

THE AUTHOR.

ASSOCIATIONS.

Under this head the Christian Examiner contains the following remarks:

"Associations often injure free action by a very plain and obvious operation. They accumulate power in a few hands, and this takes place just in proportion to the surface over which they spread. In a large institution, a few men rule, a few do every thing;

and if the institution happens to be directed to objects about which conflict and controversy exist, a few are able to excite in the mass strong and bitter passions, and by these to obtain an immense ascendancy. Through such an association, widely spread, yet closely connected by party feeling, a few leaders can send their voices and spirit far and wide, and, where great funds are accumulated, can league a host of instruments, and by menace and appeals to interest, can silence opposition.—Accordingly, we fear that in this country an influence is growing up through widely spread societies, altogether at war with the spirit of our institutions, and which, unless jealously watched, will gradually but surely encroach on freedom of thought, of speech, and of the press. It is very striking to observe, how, by such combinations, the very means of encouraging a free action of men's minds, may be turned against it. We all esteem the press as the safeguard of our liberties, as the power which is to quicken intellect by giving to all minds an opportunity to act on all. Now by means of tract societies, spread over a whole community, and acting under a central body, a few individuals, perhaps not more than twenty, may determine the chief reading for a great part of the children of the community, and for a majority of the adults, and may deluge our country with worthless sectarian writings, fitted only to pervert its taste, degrade its intellect, and madden it with intolerance. Let associations devoted to any objects which excite the passions, be every where spread and leagued together for mutual support, and nothing is easier than to establish a control over newspapers. We are persuaded that by an artful multiplication of societies, devoted apparently to different objects, but all swayed by the same leaders, and all intended to bear against a hated party, as cruel a persecution may be carried on in a free country as in a despotism.

Public opinion may be so combined,

and inflamed, and brought to bear on odious individuals or opinions, that it will be as perilous to think and speak with manly freedom, as if an inquisition were open before us. It is now discovered that the way to rule in this country, is by an array of numbers, which a prudent man will not like to face. Of consequence, all associations aiming or tending to establish sway by numbers, ought to be opposed.—They create tyrants as effectually as standing armies. Let them be withstood from the beginning. No matter whether the opinions which they intend to put down be true or false.—Let no opinion be put down by such means. Let not error be suppressed by an instrument, which will be equally powerful against truth, and which must subvert that freedom of thought on which all truth depends. Let the best end fail if it cannot be accomplished by right and just means. For example, we would have criminals punished, but punished in the proper way, and by a proper authority. It were better that they should escape, than be imprisoned or executed by any man who may think fit to assume the office, for sure we are, that by this summary justice, the innocent would soon suffer more than the guilty; and on the same principle, we cannot consent that what we deem error should be crushed by the joint cries and denunciations of vast societies directed by the tyranny of a few, for truth has more to dread from such weapons than falsehood, and we know no truth against which they may not be successfully turned. In this country few things are more to be dreaded, than organizations or institutions by which public opinion may be brought to bear tyrannically against individuals or sects. From the nature of things, public opinion is often unjust: but when it is not embodied and fixed by pledged societies, it easily relents, it may receive new impulses, it is open to influences from the injured. On the contrary, when shackled and stimulated by vast associations, it is in

danger of becoming a steady, unrelenting tyrant, browbeating the timid, proscribing the resolute, silencing free speech, and virtually denying the dearest religious and civil rights. We say not that all great associations *must* be thus abused. We know that some are useful. We know, too, that there are cases in which it is important that public opinion should be condensed, or act in a mass. We feel, however, that the danger of great associations is increased by the very fact, that they are sometimes useful. They are perilous instruments. They ought to be suspected. They are a kind of irregular government created within our constitutional government. Let them be watched closely. As soon as we find them resolved or disposed to bear down a respectable man or set of men, or to force on the community measures about which wise and good men differ, let us feel that a dangerous engine is at work among us, and oppose to it our steady and stern disapprobation.

Petitions for Stopping the Mail on Sunday.

A writer in the *New York Telescope*, under the signature of "*Admonitor*," has made some interesting disclosures respecting the petition sent from the city of New York to Congress, during the last session, praying to have the transportation of the mail stopped on Sunday. We have room only for a few paragraphs, which here follow:

"When we witness the increasing organized bands, disciplined not only in every town and county in this state, but in that also of every other state in the Union, ready for action, and to be moved as a few who govern the Bible, Tract, and other like societies may please to order,—when we see all this, will it be said there is no danger? Do not these well organized troops possess power? Has not this spirit which governs them, driven them to acts of the grossest treachery and perfidy? Let the petition to Congress, from this city, the last session, for stopping the Mail on Sunday, be the witness. Various circumstances which occurred at the time of the petition, led to the supposition that un-

fair means were used to obtain signatures. In consequence of this suspicion, a copy of all the signatures has been obtained from Washington, for the purpose of ascertaining how many of the names were to be found in the City Directory, as residents. When the object of this petition is maturely considered—the source from which it emanated—the dignified body to whom it was addressed—and the purpose it was to accomplish, one would readily imagine it would bear the test of such an examination, and that there would be few if any names to the petition but would be found in the Directory. Indeed it would seem but little short of sacrilege to suspect otherwise. Yet, reader! whatever may be your astonishment, it is a sorrowful, but at the same time, an undeniable truth, *that not one half of the names were there found!!*

"For the information and satisfaction of those interested, this copy of the names is to be found at the Telescope Office, No. 57 Bowery, and any can examine the truth of this statement for themselves. It makes a book of 76 pages, or nineteen sheets of foolscap paper. There are on seventeen sheets 336 names each, and on the other two sheets 574 names, making in all 6286 names—of which only 3013 are to be found in the Directory!!! and 3273 not there registered!!! In this examination, every name in the petition that could be found registered was allowed, although as their occupation was not stated in the petition, it is almost certain that many of them were not the same persons—this is the case with all of the name of Smith, Wood, Brown, and Mac, as well as many others. When we take this into consideration, and also that a very considerable number of the signers did not sign under the exercise of their own free will, it is but a reasonable conjecture, that of 3000 names registered in the Directory, not more, at most, than two-thirds of them were actually in favor of the measure petitioned for. The results of which is, that of between six and seven thousand names which appeared on the petition to the grand council of the nation, for a great national and heavenly object, probably less than 2000 of them only were actual petitioners!! The remainder, being between four and five thousand names, were a barefaced imposition!! Those that signed the petition for want of moral courage to refuse, are advised to examine the book containing all the names, in order that they may see what company their names appear in.

"Who are the authors of this deception, or how many of the actual signers participated in the fraud, is not easily conjectured.

"Of the 3000 names not in the Directory, some few of them are possibly actual names of persons, but it is likely that the most of them are wholly fictitious. For example, on one sheet of 336 names, 117 only appear to be actual signatures, as the remaining 219 names are not in the city register! There cannot be more conclusive evidence of downright fraud than this."

STOP THE MAIL.

Among the resolutions of the Rutland, Vt. Consociation of Congregational ministers, we find the following:

"Resolved, That we deeply deplore the great evil which prevails in our land, in trampling upon God's holy day, by opening post offices and transporting mails—that we view with pain and regret the false construction which has been put by many on the petitions which have been transmitted to Congress; that we earnestly recommend to the friends of the Sabbath, to continue their petitions to Congress; and we also recommend to all individual members of our own congregations, to sign such petitions."

MEN MADE MISSIONARIES.

Sixteen young men were lately ordained at Boston by the Presbytery of Newburyport, for the purpose of becoming Foreign and Domestic Missionaries. It is stated they had recently completed their "theological studies." A great number of "Reverends" and "D. D.'s" attended on the occasion, and there was much parade and ceremony. The simplicity of the gospel is lost in these days, and christianity will never again thrive and prosper till all that imposing display and parade now practised by religious professors, come to an end, and that simplicity, purity, and integrity so conspicuous in the Apostles, again make their appearance on the earth.

Mrs. Royall's second volume of her "PENNSYLVANIA," is just published, and may be had at Mr. Laval's, No. 118 Chestnut street, and at Mr. Grigg's, No. 9 north 4th street. In this volume is a full history of her late trial at Washington, with comments on the same.

The Editors of Priestcraft Exposed, at Lockport, N. Y. have published an Almanac or "Analectic Calendar," for the year 1830. Besides the usual astronomical cal-

culations, it contains many important chronological facts, and a variety of interesting matter, calculated to show the designs and expose the conduct of an ambitious and aspiring priesthood. A liberal discount will be made to those who purchase to sell again. Should this first edition be favourably received and patronised, it is the intention of the publishers to continue the *Analectic Calendar* from year to year. We hope this little annual may be as extensively circulated as the one falsely called the "*Christian Almanac*," the reading matter of which is principally designed to induce people to give liberally in support of the missionary and other schemes of the day, and promote the influence and ascendancy of priestcraft in this country.

For the Reformer.
PRESUMPTION.

One truth there is, essential to be known,
That perfect wisdom dwells in God alone;
This truth admitted, fixes then another,
No man can be a standard for his brother:
For how can one, as feeble as the rest,
Set up his standard as his fellow's test?
Where both may err, sure neither has a
right
To force the other by intrigue or might.
That God who first did form the human
mind,
And knows its powers, alone these powers
can bind—
Can say, thus far thy limits shall extend,
And call for Faith, where reasoning powers
do end.
Reason herself proclaims to reasoning man
The *creature* cannot its *Creator* scan.
That God exists, sure none will dare deny;
How he exists is not for man to pry.
If man could measure the Almighty Mind,
Where Reason dwells, Omniscience we
would find:
Man then would cease to be dependent
here—
Equal with God the *creature* would appear.
But shall vain man, form'd like his fellow
clay,
O'er mind's dominion bear a tyrant's sway,
Mark out a track, congenial with his views,
Then slander all, but that which he pur-
sues?
Shall impious worms prepare a civil rod,
To threaten those who bow not at their
nod?
In Freedom's land (the praise of all the
earth)
Shall *Priestcraft* give to *Persecution*, birth?
Shall civil laws arrest the inquiring mind,
Man be compell'd to be forever blind?

J. W.

We hope our subscribers will not forget that we have to pay our paper maker and printer, and that we have to look to them for the means. The sum from each individual is small, but to us it is important to enable us to sustain an honest character, and to fulfil the command, "Owe no man any thing but love." We have had many hard epithets lavished upon us, but we believe no one has ever accused us with being dishonest. We hope we may never be compelled to plead guilty to such a charge—and we hope also it may not be the case with any of our subscribers. We are particularly desirous of hearing from those who have sent us no intelligence for several years, and who, we fear, do not get the numbers, or are removed. It would relieve us from much anxiety to receive a few lines, with such a remittance as they can make.

A friend and subscriber has requested us to give a short history of the origin, principles, and practices of the Society of Jesuits, and compare their schemes for domination, as far as they should correspond, with the schemes of the pretended religionists of the day. The similarity between the two is so great that a history of one might almost serve for the history of the other, with this exception, that the religious plotters for power and domination in this day, have proceeded in the attainment of their object with a tenfold greater rapidity than the Jesuits. The schemes of our modern Jesuits are also more extensive, and are better calculated to ensure complete success, and in a much shorter time. They have their organised associations in almost every place, and they are endeavouring to bring under their control and influence the whole of the rising generation. The number of Sunday school teachers belonging to the American Sunday School Union alone, at the last anniversary of the society, were upwards of 52,000. By delaying the history of modern Priests and Jesuits a short time, we shall be able to give it more complete. Materials for its history are constantly presenting themselves, and we shall give some sketches as matters proceed.

** "FRANKLIN" must not imagine we have forgotten his communications, or intend to neglect them.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.